



# A Lecture,

or exposition vpon  
*a part of the first*  
chapter of the Epistle to the  
*Hebrues . Set foorth as it was*  
read in Paules church in Lon-  
don, the 6. of December. 1572.

By Edward Dering.

¶ *Given for a New yeeres gift,*  
to the godlie in London, and  
else where.

¶ Perused and allowed  
by *auctoritie.*



¶ *Imprinted at Lon-*  
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# A LECTURE

ON THE  
NATURE AND  
CHARACTER OF THE  
EPISTOLARY  
WRITING OF THE  
APOSTLES  
BY  
J. G. COLEMAN

OF THE  
SACRED  
WRITINGS

AND  
OF THE  
EPISTOLARY  
WRITING



As Published at London  
by John Charles  
Wood 1883



To his verie louing friend  
Maister M. F.



**T**HE outward afflictions and manifold troubles of a great number of Gods children, whose trauel and labour from day to day, I had still in experience : and the inward feeling of many wounded spirites, whose wofull sighes and bitter mournings I beheld in other, and had tried in my selfe, it made me verie desirous to seeke for remedies, to stop the complaintes of so grievous cryinges, and to prepare our hearts in a strong defence, that the fiery darts of the deuill might not wound vs. Vpon this occasion, when I had to expound that place of the Apostle, full of notable comfort : **That Christ in the dayes of his fleshe offered vp prayers and supplications to him that was able to saue him from death, with strong cryings and with teares, and was deliuered from the things he feared.** I taried the longer in that matter, & declared more at large what boldnes and assurance of hope was offered heere vnto all that should obey the word. Which whē I had done, as God gaue me vtterance, the poore in spirite, to whom I applied my selfe, one or two required me to set it downe in writing, that it might be profitable to many, which was comfortable to them. I durst not reiect such a good request, but though sometime I deferred it, yet I neuer forgot it, tyll I had writen all as I was required. Which when I had done, I purposed then with my selfe to make it yet more common, and set it abroad in print. Knowing assuredly, where GOD would giue it encrease, it



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should bring forth the fruit of consolation, that we might stand vp right in the day of euill.

Thus hauing performed both the request of other, & mine owne desire, & the time falling out with the beginning of a New yeare, I thought it not a mis to offer my labor to you, who I know well would accept it as a Newyeares gift, though of no great price yet of great good wil, & though easely obtained, yet not litle to be esteemed: And therefore my deare brother, whom I loue in christ, & reuerence in the world, as many wayes I haue cause, so I offer it vnto you. The Lord for his mercies sake worke his own good pleasure, that I may haue of you the fruit that I desire, & you the grace that you stand in need of: that as God hath greatly blessed you, & made you abound in many graces, to the glory of his name, the comfort of your friends, and the benefite of his people: so your ioy, that it might be made perfect, you might also abound in this, to haue a strong faith against the day of triall: which God of his mercy wil surely graunt vnto you, and finishe the good worke that he hath begun. Though I loue not to speake fayre for flattery, & deceitfull prayses, I see what mischief they breede, yet I feare not to beare you witnesse of your wel doing: the spirit of God hath plased humility more deep in your brest, then that pride and arrogancy can pull it out. And indeed the better you are, the more effectually you do see your own vnworthines, that all your righteousness is as a defiled cloath: and the more you approach vnto God, the more you abhor your selfe, & know that in your flesh there dwelleth no goodnes.

Abraham our father, Iob, Esay, & many other, men of excellēt vertue, in the sight of God they haue been al astonished, to see how their righteousness hath been scattered away as the clouds of the heauens. Paule  
crieth



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crieth out: O wretched man that I am, who shall deliuer me from this body of death? But because we haue an enimie that spareth not to displaye all our corruptions before our eyes, to the ende he might make vs dispaire, therefore we may be bolde to the strengthening of our hope, to sette before vs againe the spirituall graces that worke within vs, to assure our selues that we be borne of God. So our Sauour Christ prayesd many that beleued on him, so dyd his Apostles, so may we. And our heauenly Father will ratifie and confirme our words, when we speake the trueth, according to the measure of faith that euerie one hath receiued. So saint Iohn biddeth vs all be bold, & not be deceiued: He that doth the things that are righteous, himselfe is righteous, and lyke vnto Christ in whome he is sanctified.

So maye I saye vnto you, the grace of G O D hath wrought happely in you, in these yeares and condition of life, that so vnfainedlie you haue sought the Lord. It cannot be of your selfe, who are not able so much as to thinke a good thought, but it is of him whose seede abideth in you. And although, because you haue that treasure in a brittle vessell, you see sometime the fruite of olde Adam, and the pricks of his transgressiō within your bowels, yet feare not his malice that hath wrought this woe. You are bought with dearest price, then that sinne may raigne again within you, and he that hath purchased you, he will not suffer his inheritance to be spoyled. It is necessarie you should knowe your sinne, or you could not vnderstand how great were your redemption. But your sinnes cānot seperate you away from him, who hath buried them in the earth, and wil not see them any more. When you shall asend to come into his sight, the earth will hold her owne, and keepe your

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sinnes behinde you. The pearcing Serpent shall not  
clime to accuse you, nor the crooked Serpent shall  
hide your redemption from you. Your care is cast  
vppon him that careth for you, and you knowe him  
who hath spoken: All power is giuen vnto mee in  
heaven & in earth, you know him who hath a name  
aboue all names, that in the name of Iesus all knees  
shall bowe: Euen he hath bought you with a price,  
and you are not your owne. If it be possible for  
you to perishe, then it is possible againe that Christe  
should suffer iniurie.

This boldnesse you haue through him who hath  
made manifest his grace vnto you, that you denying  
impietie and worldlie concupiscence, should liue so-  
berlie, purelie and godlie in this present life, & looke  
for the blessed hope that shall be reuealed, when all  
secretes shall be opened. To which issue and happie  
ende of life, the Lord bring both you and yours  
in the fellowship of his Saintes, to prayse  
his holie name, when he shall make  
vnto you his glorie vnspeake-  
able, and crowne it with  
immortalitie.

Amen.

*Farewell in Christ Iesu, and praie for me.*

*The 26. of December. 1572. Yours in  
the Lord to command. Ed. De.*





*An exposition vpon part of  
the fift Chapter of the Epistle  
to the Hebrues.*

HEBR. 5. 7.

¶ Which in the dayes of his flesh did offer vp praiers  
and supplications, with strong crying and teares  
vnto him; that was able to saue him from death,  
and was also heard in that which he feared. 8. And  
though he were the sonne, yet learned he obedi-  
ence by the thinges which he suffered. 9. And be-  
ing consecrate, was made the author of eternall  
saluation vnto all them that obey him.

**T**he apostle in this chapter be-  
ginneeth to proue our sauioꝝ  
Christ to be y<sup>e</sup> only hie Priest  
the new Testamēt. And be-  
cause y<sup>e</sup> people of Israell had  
so great affiaunce in the priesthood of Aarō,  
that they could hardly be drawne away frō  
the deteining of it, thinking assuredly that  
vnto that priesthood y<sup>e</sup> law & testimonies of  
God had beē tied for euer: and not know-  
ing that al the ceremonies of the law were  
ordained vntill the time of reformation, in  
which Christ should appeare, and chaunge  
that Priesthood, to become himselfe vnto  
vs a Priest of a better testament, therefore  
the Apostle first setteth forth the properties  
of the Priesthood according vnto y<sup>e</sup> law, and

A. liij.

after



An exposition vpon part  
after by comparisen, applieth them vnto  
Christ, in whome they all shine in a much  
more excellent sort, then befoze in Aaron:  
and therfoze it cannot be neither breach noz  
dishonoz vnto y<sup>e</sup> lawe of God, noz the priest-  
hood of it, if the shadow & the figure, which  
was Aaron, should now be taken away,  
and the body and the trueth, which is Iesu  
Christ, should be established for euer.

The properties which the Apostle spea-  
keth of, necessarilie appertaining vnto eue-  
rie Priest, as vnto one that must be a Me-  
diator, are these: That first he should be  
man as we are, as Aaron and his posterity  
were. For neither Angell noz Archangel,  
noz principalities, noz powers, can do this  
worke, to present fleshe and blood vnto the  
Majestie of God, when themselves are but  
spyzites. And therfoze Christ, that he might  
be hie Priest, tooke not an Angels nature,  
but was made of the seede of Abraham, like  
vnto vs. That as there is but one God, so  
there might be but one Mediator betweene  
God and man, euen the man Christ Iesus,  
in this respect as able to be hie priest, as Aa-  
ron himselte, beeing as naturallie & as truly  
clothed with our fleshe, as Aaron was.

The second propertie of the Priest is, that  
he should be ordained, not onely for him-  
selfe

of the 5. chapt. to the Hebrues.

selfe to make his owne attonement, but also  
for other men to accomplishe whatsoever  
was betwene God and them: that where  
they were before enemies and straungers,  
they might by him be reconciled, and haue  
free access vnto the throne of grace, to finde  
mercy and succour in due time. And for this  
cause Christ alone is a perfect Priest, more  
excellent then Aaron, who was encombred  
with his owne sinnes, to make first recõcili-  
ation for them, and therefore could not pro-  
fit other. And as this was the Priestis office  
to be a Mediatour for other, so the meanes  
he must vse, & the mediation to be wrought  
in this worke, was to offer vp giftes and  
sacrifices for sinnes: that is, to present vnto  
God the sacrifice of righteousness, pure and  
holy in his sight, in which he might be plea-  
sed, and the sinnes of the people might be  
taken away. The which sacrifice, because it  
must be so pure, that in it they for whome it  
was made must be sanctified, and so preci-  
ous, that it must be a sufficient purchase to  
redẽme man from all trãsgression, therfore  
it could not be made with y<sup>e</sup> blood of Calues  
or Goates, which cannot take away sinne,  
nor with golde nor siluer which cannot re-  
dẽme our soules, nor with meates & drinks  
which profited not them that were exercised  
therein,



An exposition vpon part  
therein, nor in any such carnall rites , for  
which the Priesthood of Aaron was ordai-  
ned : And therefore an other Priest must  
make this sacrifice , which cannot be any o-  
ther then Iesus Christe , who being made  
hie Priest of the good thinges to come , by a  
greater tabernacle, and a more precious sa-  
crifice , euen by his owne blood hath obtai-  
ned for vs an euerlasting redemption , and  
therefore is now to be acknowledged our  
onely Priest, the first Priesthode, and the  
first lawe being altogether abrogated.

One other propertie of the Priesthood is, y  
none thrust in himselfe , being not appoin-  
ted, nor take vnto himself this honoz being  
not called vnto it . And God euer shewed  
himself a ready reuenger against all such as  
should defile his Priesthood, to take to them-  
selues the dignitie to which they were not  
appointed . But this calling also was ge-  
uen vnto Christ from God his father, as be-  
fore vnto Aaron, both by word and by othe,  
that no fleshe should resist it , euen as it is  
written : The Lord hath swozne, and will  
not repent, thou art a Priest for euer , after  
y order of Melchisedech: So that in this be-  
halfe our faith must be euer strong, that the  
calling of Christ is of the Lord, euen as the  
calling of Aaron was : And with so much  
the



of the 5. chapt. to the Hebrues.

the greater iudgement it shall be reiected, because it was confirmed with an othe.

The last propertie in this comparison is, that the hie Priest of the lawe should haue an inwarde compassion toward them that were ignozant and were deceiued, in which perfect knot of vnfayned loue, his ministry was accepted of God, and his sacrifices receaued & accounted holie. And lest he should cast from him this brotherly affection, God printed deepe in his owne body the infirmities of his brethren, that according to the measure of grace which he had receyued, he might in deede be moued with his brothers harmes, as with his owne: So that he did not withdraue himselfe from the seruice of the Sanctuarie, but put on the holie garments, was annointed with the holy oile, bare the names of his brethren before the Lord, presented theyr sacrifices, abstained from wine and strong drinke, mourned not for his freendes that were departed, taught diligently the people, praied for their transgressions, and bare the burden of his people, as God hath layd it vpon him.

But yet this propertie exceeded more in Christ then in all the tribe of Leuy, and the bowels of all compassion were more large within him, then the vtmost braunches of it  
in

An exposition vpon part  
in any other creature. And this the Apostle  
noteth in this place, which now we haue in  
hand, in which we maye see as in a most  
liuely glasse, y<sup>e</sup> perfect beauty of al excellent  
loue. The thinges they were not light, nor  
the sorowes small, nor the sighings few in  
number, nor the prayers faint, nor the an-  
guish of spirite little, nor the death easie, by  
which he hath sealed it vnto vs, that he had  
compassion on his people, but as the Apostle  
saith: In the daies of his flesh, while he was  
here clothed in mortalitie, lyke vnto one of  
vs, to the ende he might be faithfull for our  
sakes, he did offer by prayers and suppli-  
cations, with strong crynges and teares  
vnto him that was able to saue him from  
death, and was also heard in the thinges  
which he feared. And being himselfe the  
Sonne, yet he learned obedience by the  
thinges which he suffered, and being conse-  
crate, was made the authour of eternall sal-  
uation to them that obey him.

These wordes my deare brethren, we  
haue now in hand, to search and examine  
what the spirite teacheth vs, so much the  
more carefully to be hearkened vnto of vs,  
how much the more plainly it setteth forth  
vnto vs the great loue and compassion that  
Christ beareth towarde vs. Two thinges  
especial



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especially here the Apostle testifieth: First the sufferinges of our Saviour Christe, and then the benefit that we enjoy by the same, according as his sufferinges were onely for our sake. His sufferinges what they were, and howe great sorowe oppressed him, he sheweth by those effects which his sorowes brought forth, that is: praier, supplications, cryings, teares, feare, and anguish of spirit, which thinges waited euer vpon him, euen to the accomplishing of all his passions, which was the death of his crosse. The fruite that we doe reape of these afflictions which hee suffered, is the saluation of our soules, and eternall life, if we will obey him.

In this description of his sufferinges, though the things are set forth which were common and vsuall vnto him all his lyfe, yet it appeareth, especiallie the Apostle meaneth that greatest conflict of sorowe, which hee had a little before his Passion, described by the Euangelistes, in all similitude lyke vnto this which the Apostle here declareth. For as it is here sayde, He made prayers, noting by the worde that they were many in number, so it appeareth in the Gospell, that beside other prayers, thre times he repeated this one: Father if it be possible, let this cup passe from me.

Matt. 26. 42

And



An exposition vpon part

Luk. 22. 41.

And as it is sayde, He made supplications, humbling himselfe low vnder the hand of his Father: So it is sayde in the Gospell, that then he kneeled downe, fell vpon his face, and so prayed vnto God. And as the cause of his prayers is here mencioned, To be deliuered frō death: So the words of his prayer in the Gospell are lyke: Father, if it be possible, let this cuppe passe from me: Meaning the death of his Crosse, to which he was condemned. And as here is mencioned his great and lowde crying, so there the Euangelist sayeth, he cried out with a lowde voice: My God, my God, why hast thou forsaken mee? And lyke as heere is sayde, Hee prayed with weeping teares, So there is witnessed that he was sorrowful and greuouslie troubled, that his Soule was heauie euen vnto death, and that in a great agonie, his sweate was lyke vnto drops of blond. A wofull kinde of weeping, but such was his compassion, that we might haue sure hope. And as here is sayd, He was deliuered from his feare, so at y time when all his spirites were troubled, the Angell came from Heauen to bring him comfort. These similitudes they are all so agreeable, that it is euident the Apostle respected especially aboue other this part of his passion, in  
which

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which his perfect loue and vnchaungeable affection toward vs, shined in most fulnes of beauty, in that it was so feruent & so deepe, lie rooted, that neither feare, noz trembling, noz any anguyshe of spirite could make him shake, noz the force of death, noz any bloody sweates could pull it out of his bowels.

In this one sentence (dearelie beloued) there is moze for vs to learne, then either eie hath seene, or eare hath heard, or all flesh in this life shall attaine vnto. It is the depth of the glorious Gospell which the Angels doe desire to beholde. But to note vnto you some thinges, in which our faith maye be strengthened, we haue to learne by the example of our saviour Christe in this place, that in all temptations we should approach vnto our God, and make our complaintes vnto him, who is onely able and ready for to helpe vs. He hath not forgot his promise that he hath made of olde, Call vpon me in the daye of thy trouble, and I will delyuer thee. Psal. 7. He is a place of refuge and of sure defence, a strong tower against all assaultes: the righteous man that shall hasten vnto him, he shall be surelie saued. The authour and finisher of our faith, he is gone before vs, we shall be surely partakers of the same mercie. It skilleth not how great our temptations



An exposition vpon part  
tations are, into which we are fallen, noz  
how many in number: the Lord will deli-  
uer vs out of all. It skilleth not how many  
our finnes are, noz how great in our eyes,  
that haue procured our troubles, the Lord  
wyl scatter them as the clowdes from the  
heauens, and they shall not turne away his  
louing countenaunce from vs. Let vs looke  
on this paterne Iesus Christ that is set be-  
foze vs: It would crush our flesh in peeces,  
to beare with him the waight of his afflicti-  
ons, from which he was deliuered: and it  
would make our teares to be as dropes of  
bloud, to be partakers of so great anguish of  
spirite as he sustained, and yet it was not  
so great, but the comfort of the Angell sent  
from his Father, was much greater: So  
that by prayer he obtained a most excellent  
victory, and hath brused the Serpents head,  
and broken all his force. And why should  
we then be discouraged? If our finnes be as  
crimson, or if they be red lyke skarlet, yet  
they are the finnes of our owne bodies: but  
not ours onelie, but also the finnes of the  
world, they rested all vpon Christ our Sa-  
uiour, & yet he prayed for deliuerance, and  
hath obtained. And therefore we may saye  
with boldnes, Forgiue vs our trespasses. If  
the loue of Christ were so great to beare the  
sinnes



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sinnes of vs all, and of them euery one hath  
gottten forgiuenes, how should not we that  
are laden but with our owne sinnes, lift vp  
our heades into great assuraunce of hope,  
and heare with ioyfulnes the word of pro-  
mise: I will be mercifull to their vnrigh-  
teousnes, and I wil remember their sinnes Heb. 8.  
and their iniquities no more:

And what though our afflictions are excee-  
ding many, that the whole head be sick, and  
the whole hart be heauy: that from the sole  
of our foote vnto our heads there be nothing  
whole in our bodies, but all woundes and  
swellings, & sores full of corruption, yet all  
this is nothing vnto his passions, by whose  
stripes we are healed. And these troubles  
are nothing vnto his mighty cryings, who  
was compassed about for our sakes, with  
feares and horrours, tyll his sweate was  
as drops of bloud, and his bones brused in  
his flesh. Then let the whips and scourges  
of our chastisement be grieuous, & let vs yet  
be beaten (if y will of God so be) with Scor-  
pions, Christ in great compassion suffering  
with our infirmities, hath borne yet a more  
heauy weight of iniquities, & hath bene de-  
liuered. So y if we obey, we are partakers  
of his mercies, & we haue full perswasio, that  
nether death no, life, no, Angels, no, prin-

B. i.

cipa-

An exposition vpon part  
cipallities, no2 powers, no2 things present,  
no2 thinges to come, no2 heigth, no2 depth,  
no2 any other creature shall be able to sepe-  
rate vs from the loue of GOD which is in  
Christ Iesus our Lord. Yea & greater bold-  
nes then this, if it be possible to dwel with-  
in vs, y<sup>e</sup> Apostle here hath offred it in Christ  
Iesu. If all the sinnes were vpon him, & all  
sorowes in his flesh, and yet from them all  
God hath heard his pzaiers: why should we  
not be sure that our sinnes & sorowes shall  
be done away? Why should we not be sure  
that God himselfe hath appointed vnto all  
that mourne in Sion (as the Prophet saith)  
to giue vnto them beauty for ashes, the oyle  
of ioye for mourning, the garment of glad-  
nes, for the spirit of heauines?

Let vs therfore be bold deerly beloued, for  
he was wounded for our trasgressions, & bro-  
ken for our iniquities, y<sup>e</sup> chastisement of our  
peace was vpon him. These pzaiers are ours,  
these supplications for vs, auailleable for moe  
sinnes then we are able to commit. This is  
our victorie y<sup>e</sup> shal ouercome the world, euen  
our faith. In all miseries and multitudes of  
woe, we are not sonken so deepe in sorow,  
as he that for our sakes made pzaiers & sup-  
plications, with strong crynges and with  
teares, and was deliuered from his feare.

The



of the 5. chapt. to the Hebrues.

The second point that we haue here to learne in this exāple of our sauioꝝ Chꝛist, is to know vnto whome we should make our prayers in the daye of trouble; which the Apostle testifieth in these words: that Chꝛist made his prayers vnto him that was able to deliuer him from death. A rule to be kept of vs in all maner of our petitions and supplications whatsoeuer, to make them known vnto him that can graunt our request, that is; vnto God. This rule was kept of the Church of God from the beginning. When men were once turned frō their Idols, then in all their prayers they began to call vpon the name of the Lord. And God himselfe at no time doth moze sharply reprove his people, then whē they would aske of those that had no power to helpe them. This lesson that poore Leper so defiled in fleshe, had yet humbly learned, and with a pure heart he prayed accordingly: Lord, if thou wilt thou canst make me whole. Upon this foundation our sauioꝝ Chꝛist hath built vp all hys prayers of his true Disciples, adding it as a speciall clause vnto the prayer that he taught them: For thine is the kingdome, the power and the glory, for euer, and euer, Amen.

Then let vs learne it, so many as will pray in spirite, to make our prayers vnto  
him

Gene. 4. 2.

Mark. 1. 4

Math. 6. 10.



An exposition vpon part  
him alone, who is able to saue vs. It is the  
Sacrifice of the newe Testament, that hee  
hath appointed vs, that we should offer vp  
vnto him (and not vnto other) the fruite of  
our lips, which may confesse his name. And  
because this doctrine hath ben troden down  
vnder foete, & defiled by the man of sin with  
all spiritual vncleannes, I beseech you adde  
vnto this one reason or two more, that you  
may aunswer the aduersary, and be able to  
stand in the daye of euill. When our Sa-  
uiour Christ was purposed to teach his dis-  
ciples a true forme of prayer, and a perfect  
paterne, vnto which they must frame theyr  
petitions (or it is impossible they shoulde  
be accepted) hee teacheth them that theyr  
beginning must be from hence: Our Fa-  
ther which art in heauen. What blessing  
soeuer we would haue, or fro what plague  
soeuer wee would be deliuered, he alone  
must be the person of whome we craue, to  
whom this name & calling doth belog: Our  
father which art in heauen. If this name  
be none of his, he is no Patron to be called  
vpon: or if we will needes call vpon him,  
we giue him this name, whether it be his  
or no. Christ is our good warrant, who hath  
made this the beginning of all Christian  
prayer, Our Father which art in heauen.

Ther:

of the 5. chapt to the Hebrues.

Wherefore the Idolaters of all ages, that haue made themselues Saints to pray vnto, according to the number of their praiers, so they haue multiplied theyr Idolles, and the children of God to whome they haue sacrificed, they shall witnes against them in the day of Christe. And you my deare brethren, against all your enemies defend thus the holines of your prayer, that you knowe no other way of speaking, then as you are taught, Our father. Adde ye vnto this one reason more, which you learne of S. Paule, and I doubt not but you shall be well established in this present trueth.

We know all and do confesse, that we are able to do no good thing of our selues, but all our sufficiencie is of God, we are not able so much as to thinke a good thought. Yea, the verie wisdom of the fleshe is enmitie vnto all righteousness, so true it is that the Prophet sayth: Euery man is a beast in his owne vnderstanding. And how much lesse then are we able to offer vp vnto God that most precious Sacrifice of prayer & thanks giuing, to make it acceptable in his sight, if we consult with our owne flesh and blood, & after the will of man so make our praiers vnto God: We must needes acknowledge our owne infirmities, and cōfesse with saint

Jerem.

B. iij.

Paule



An exposition vpon part  
Paule, that we knowe not what to pray as  
we ought, but it is the spyrite of God that  
maketh request for the Saintes, according  
to the will of God: and in this holy spyrit  
alone we must pray, if we looke for y<sup>e</sup> mercy  
of our Lord Iesu Christ to eternal life. The  
spyrit that beareth rule in our hart, he must  
teach vs all things, or els we cā do nothing  
that God alloweth. Now the voice of this  
spirite that alwaies soundeth within vs, it  
speaketh not thus, eyther *Sancta Maria*, or  
*Sancta dei genetrix*, neither S. Paule pray for  
vs, nor Saint Peter pray for vs. These are  
but the spiceinges of the drunken cuppes of  
Rome, the soundes of wordes which the spi-  
rites of errors haue blowne. But the holy  
spirit of God that teacheth vs how to pray,  
it crieth thus in our harts: *Abba, Pater*, Our  
Father which art in heauen.

As Christ himselfe hath bene our schole-  
maister of no other prayer, so the spirit that  
he hath giuen vs, it knoweth no other sound,  
but *Abba, Father*: these are the beginnings  
of our praiers. If we speake not vnto him,  
to whom do we bow our knees? If we will  
make the spyrite subiect to any other, let vs  
take heede that we greene not the holy spirit  
of God, by which we be sealed against the  
day of redēption. Thus much haue I added  
to

of the 5. chapt. to the Hebrues.

to the example of our Saviour Christ, who made his prayers to his Father, who alone could deliuer him, that we might the more assuredly be bold to abide in his steps.

It followeth in y<sup>e</sup> text, With great crying and with teares. Here we haue to note in what measure our saviour Christ was afflicted, euen so far y<sup>e</sup> he cried out in this bitterness of his soule. This y<sup>e</sup> euāgelists do expresse in mo<sup>r</sup> wordes, testifying of him, Φοβεῖσθαι ἐκ θαμβήσας καὶ ἀδυνατεῖν, περιλυπὸν εἶναι, that he was greatlie afraide, altogether astonished, euen fainting for great anguillie of minde, and full of pensiue sorrowes. For his father had broken him w<sup>th</sup> one breaking vpon an other: so he kindled his wrath against him, and accompted him as one of his enemies. The heauie hand of God was so greuous vpon him, that it brused his berie bones, and rent his raynes a sunder, he could finde no health in his fleshe, but was wounded to death as without recovery. The Euangelist himselfe beareth witnes of this miserie, adding vnto his loude crying this sound of wordes: My God, my God, why hast thou forsaken me.

This sorrow, because it was not assuaged with wordes, he cried out aloud, and because in silence he coulde finde no ease, his face



An exposition vpon part  
was wrinckled with weeping, and the shadow of death was vpon his eyes. For what griefe could be lyke vnto this? Or what condemnation could be so heauie? When there was no wickednes in his hands, and when his prayer was pure: when he was the brightnes of glorie, & the sunne of righteousness that shined in the world: yet as it were to see his dayes at an end, and his enterprises broken, his careful thoughts to be so deep grauen in his brest, that they chaunged euen the day into night vnto him, and all light that approached into darknes: this was a sorrow aboue all sorowes. When his excellencie was such aboue all Creatures, that the world was not worthy to giue him breath, yet he to be made a worme, and not a man, a shame of men and the contempt of the people, all that saw him to haue him in derision, and to shut vp his life in shame & reproches, so vnworthy a reward of so precious a seruant: how could it but shake all his bones out of ioynt, and make his heart to melt in the midst of his bowelles? How could his strength not be dried vp like a pot sheard, and his tongue not cleane vnto the iawes of his mouth? Who hath bene euer so full of woe, and who hath bene brought so lowe into the dust of death? His vertues  
were

of the 5. chapt. to the Hebrues.

were vnſpeakable, and righteous aboue all  
measure: yet was he accounted among the  
wicked. His temperancie in perfect beauty,  
and his appetites bridled with all holy mo-  
deration: yet they ſayde of him, beholde a  
glutton and a drinker of wine. His behau-  
our honeſt without all reproſe, and his con-  
uerſation vnſpotted: yet they ſlaundred him  
as a friend of Publicans & ſinners, and re-  
ported him as a companion of theues. He  
loued the lawe of his Father with ſuch ful-  
nes of deſire, that he would not ſuffer one  
iote, nor one tytle vnaccompliſhed: and yet  
they accuſed him as an enimie vnto Moſes,  
a breaker of the Lawe, a ſubuerter of the  
Temple, and a teacher of newe doctrines,  
ſuch as were not of God. He harkned vnto  
his Father in all humilitie, and loued him  
with all his heart, and with all his ſoule, ſo  
that he was obedient vnto him vnto death,  
yea, euen the death of the Crolle: yet they  
ſaid of him preſumptuouſly, that he blaſphe-  
med, and robbed God of his honoꝝ. He was  
an enemy of Satan euen vnto death, and by  
death ouercame him that brought death in-  
to y<sup>e</sup> world, he hated him with ſo perfect ha-  
tred, & held ſtedfaſt the enmity that was be-  
twene them, vntill he had ſpoyled his prin-  
cipalities and powers, and triumphed ouer  
them



An exposition vpon part  
them in an euerlasting victory: yet horribly  
they reproched him by the name of Belze-  
bub, sayd he had a Devil, and by the power  
of Sathan he wrought all his myracles. O  
the depth of all abominations, and the bot-  
tomles pit of all vncleanes: who could once  
haue thought so lothsome a sincke to haue  
beene couered in the heart of man? O God,  
righteous in iudgement, and true in word,  
is this it that the Prophet hath told before,  
that the thoughtes of many heartes should  
be made open: When create we beseech thee,  
new harts within vs, and take not thy holy  
spyrit for euer from vs.

Luke. 2. 38.

And you deerey beloued, if these were the  
causes that Christ had to complaine, then  
thinke not that his cryings were aboue his  
sorrow: to see so neere vnto his hart, even in  
his owne person, innocency blamed, vertue  
defaced, righteousness troden downe, holy-  
nes prophaned, loue despised, glozy contem-  
ned, honoꝝ reuiled, all goodnes shamed, faith  
oppugned, and life wounded to death. How  
could he yet abstaine from strong crying  
and teares, when the malice of Sathan had  
gotten so great a conquest? If iust Lot dwel-  
ling among the Sodomites, and seeing and  
hearing such a wicked people, vered from  
daye to daye his righteous soule with theyr  
vngod-

2. Pet. 2. 2.

of the 5. chapt. to the Hebrues.

ungodlie deedes: what shall we thinke of  
Christe, lyuing in such a generation? But  
O my Brethren, beloved of the Lord, open  
the eyes of your faith, and you shall see these  
things they were but the beginnings of so-  
row. What shall we thinke was his griefe  
of mind for the Jewes his brethren, & were  
thus poured out vnto wickednes? How did  
his great loue boile in sorowes of hart, to see  
their destruction? If Moses when he beheld  
the anger of God against his people, in  
great compassion of theyr miseries, prayed  
earnestly vnto the Lord: Forgiue them O  
God, or race me out of the book that thou  
hast written: If Ieremie in foreseeing the  
captiuitie of Ierusalem, had so great griefe  
that he cried out: O that my head were full  
of waters, and mine eyes a fountayne of  
teares, that I might weepe day and night  
for the slaine of the Daughter of my people:  
If Esaie, in like aboundance of loue bewai-  
led his brethren that would needes perish,  
with these wordes of complaint: Turne a-  
way from me, I will weep bitterly, labor not  
to comfort me, because my people perish: If  
Paule that most excellent Apostle, hauing  
receiued but his portion of the great loue of  
Christ, called God to witnes, that he spake  
the truth, how he had great heauines, and  
continuall

Exod. 32.

Ierem. 9.

Esaie. 2.

Roma. 9. 1.



An exposition vpon part

continuall sorrow of heart for his brethren,  
and that for they? sake himselfe wished to  
be seperate from Iesus Christ: what maner  
of teares shall we thinke were those which  
Christ himselfe powred out, when he wept  
ouer Ierusalem? What sorrow of minde,  
which then interrupted his speeches, & made  
them vnperfect? How deepe was that an-  
grie greefe printed in his bowels, when he  
beheld the blindnes of the people, and was  
sorrowful for them? What maner of affec-  
tion was it, that in the midst of so great re-  
proches and mockes, could neuer be chaun-  
ged, but prayed still: Father forgiue them,  
they know not what they do? If it be grie-  
uous vnto vs to lose the thing that is most  
deare vnto vs in this earthlie Tabernacle,  
how much more did this sorrow pearce, euē  
through the bowels of our Saviour Christ,  
to see man taken from him vnto destructiō,  
for whose sake he would so willingly sacri-  
fice vp his life? This is another spectacle,  
in which we may beholde his great dolour  
and anguish, to knowe the paines he endu-  
red, and the cause of his mighty cryinges.  
But this also deerly beloued, though it were  
exceeding, yet it was not al, no it was but a  
tast of greefe in cōparison of y<sup>e</sup> rest. Behold  
if you can his person here, and see the resi-  
due,

Luke. 21. 41.

Mark. 3. 5.

Luke. 23. 34.

the 5. chapt. to the Hebrues.

due, and so you shall know the loue of God. His gréepe was exceeding, to see all vertue & godlines so troden vnder feet: and it was yet more infinite to behold Satā to preuaile against man, to his euerlasting condemnation. No creature could euer beare such a perfect image of a man of sorowe. But the heigth and depth of all myseries was yet behinde: the sinne that he hated, he must take it vppon his owne body, and beare the wꝛath of his Father that was poured out against it. This is the fulnes of all paine that compassed him round about, which no tongue is able to vtter, and no hart can conceaue. This anger of his Father it burned in him, euen vnto the bottome of hell, of the which anger the Prophete speaketh: Who can stande befoze his wꝛath, or who can abide the fearceries of his wꝛath: His wꝛath is poured out lyke fyre, and the rockes are broken befoze him. When the Prophete was not able to conceaue the waight of his anger, and his voice cleaued vnto his mouth when he went about to vtter it, the hardiest of all Creatures he toke for example, that the harde rocke dyd cleaue a sunder at the sound of his wordes. And as is sayd in another place, such a voice as maketh the forlorne wyldernes to tremble. A voice so full of

Nahum.

Psal. 29. 8.



An exposition vpon part  
of terror in the eares and harts of the wic-  
ked, that the Sunne shalbe darkened at the  
sound of it, and the Moone shall not giue hir  
lyght, the Starres of the heauen shall fall  
a waie, and the powers of heauen shall be  
shaken. No creature at all shall yeeld his  
seruice vnto them, the elements of the world  
shall seeme to melt away.

This state of miserie Christ entred into,  
and sonke downe deepe in this confusion;  
& who can expresse his sorrow? Being full of  
goodnes, he had the rewarde of euill: Full  
of obedience, he was punished as wicked:  
Full of faith, yet had the reward of a sinner:  
Inheritor of all things, and Lord of all, yet  
nothing at all to doo him duty: The king of  
kings, and Lord of Lords, yet made an out-  
cast and abiect of the people: The ruler of  
all, and God of glorie, yet compassed with  
shame and great confusion: The authour  
of lyfe; yet wrapped in the chaines of eter-  
nall death: The onely begotten of his Fa-  
ther; and his best beloued, yet cast of as a  
straunger, and chastised as an enimie: The  
brightnes of glorie, and the beautie of the  
highest heauens, yet crucified in dishonour,  
and throwne downe into hell. A picture of  
perfect wretchednes, and image of miserie,  
how iust cause found he to cry out a loud: My  
God,

the 5. chapt. to the Hebrues.

God, my God, why hast thou forsake me?  
His whole body and nature lyke vnto vs,  
altogether broken with the reward of sin:  
his soule poured out into all calamitie: the  
wrath of his Father, and condemnation  
resting vpon him. How truly may we here  
say and confesse the article of our faith: He  
descended into hel: How liuely do we see it  
performed that the Prophete speaketh of:  
The snares of death compassed me, & the  
paines of hell tooke hold vpon me: I found  
trouble & sorrow. This was the compassion  
that he had toward vs, by which he suffered  
with our infirmities moze then Aaron, or  
all the Priestes of the lawe could possible  
haue done for vs. If we could possibly consi-  
der deerly beloued, as we should, we would  
gladlie embrace him as the hye Priest for  
euer of the new Testament: and when we  
shall be made of one fashon with him tho-  
row some measure of his afflictions to feele  
the waight of our sinnes, then we shall con-  
fesse what cause he had of complayning,  
and how deerely he hath bought the honour  
of the hye Priest and Mediatour. The Lord  
lyghten the eyes of our minde, that with  
open countenance we may behold him, who  
for our sakes endured such a death of the  
crosse: We should not then neede many ex-  
horta-

Psal. 119.



An exposition vpon part  
hortations, the remembraunce of the latter  
ende would keepe vs safe from sinne. But  
let vs now see what the Apostle further tea-  
cheth vs, and while our Saviour Christ is  
in these great extremities, what fruite of  
well doing he hath learned by it.

It followeth: And although he were the  
sone, yet learned he obediēce by the things  
he suffered. Loe, dearly beloued, this was  
no little profit of all his troubles. We lear-  
ned thereby howe, and what it was to obey  
his Father, that when these thinges rested  
all vpon him, & yet he could say in meekenes  
of spirite, Not my will (my father) but thy  
will be done: he might haue great boldnes  
that his obedience was perfect. The shame  
of the world, the afflictions of the flesh, the  
berations of the minde, the paines of hell,  
when these could make him utter no other  
words, but, Father as thou wilt, so let it be  
done: what hope, what faith dyd he surelie  
build on; that his obedience was precious  
in the sight of his father? This example is  
our instruction. We knowe then best how  
we loue the Lord, when we feele by experi-  
ence what we will suffer for his sake. It  
is an easie thing to be valiaunt before the  
cobat, or to dreame of a good courage before  
the heart be tried: but in deede to be vnsha-  
ken

of the 5. chapt. to the Hebrues.

ken in the myddst of the tempest, & to stand  
bpight, when the ground vnder thee doth  
tremble, this is to know assuredly thou art  
strong in deede, and to saye with boldnes,  
thou shalt neuer be moued. This our Sa-  
uiour Christe might throughlie glorie of.  
The heauen, earth, and elementes, they  
were all his enemies: his Father in whome  
he trusted, shewed him an angrie counte-  
nance. He that fainted not, but cried styll,  
Thy will be done O father, he may be bold  
of his obedience: There is no creature can  
make him falsifie his faith. If this be the  
fruit of our afflictions, the Apostle speaketh  
not without great occasion: Account it for  
an exceeding ioy, when ye fall into sundrie  
troubles. For what can be moze ioyfull vn-  
to the soule that is oppressed, then to giue  
this in experience, that neither heighth nor  
depth, shall remoue him from the Lord.

The glorie of Abraham was exceeding  
great, when he had sealed it with practise, Gene. 22.  
that he would forsake his countrie and his  
kindred, & his fathers house, at the commaun-  
dement of God, to goe whether he would  
shew him. Then he knew by good p<sup>ro</sup>ofe he  
was made woorthy of Christ, when he could  
forsake father, mother, house, land, and all  
things, to come vnto him. The patience of

C. j.

Iob



An exposition vpon part

Iob. 2. Iob was not thorowly knowne, tyll all his goods were spoiled, & he left exceeding bare, in that case when he spake so boldly: Naked came I out of my mothers wōbe, & naked shall I returne againe: the Lord hath giuen, the Lord hath taken away, as the Lord wil so is it done, the name of the Lord be praised for euer. How might Iob be sure of the strong patience which should bring forth hope that neuer should be confounded.

Our brethren before vs, which so constantly haue holden the profession of theyr faith, that y flames of fire could not make it waue, they had a good witnes that theyr election was sure, when they might speake by experience, that neither life nor death could remoue them from the loue of God. Thus the good ground is knowne what it is, when the heate cannot scorche it, nor byars and thornes turne the good corne into weeds, but through all stormes it will giue nourishment to the seede, tyll it giue greater increase to Gods honour and glory. The best of vs all let vs shake God for this profitable experience, for before it come vnto vs, we knowe not how great the rebellion of the flesh will be.

The Apostles of Christ they bragged not a little, that they would neuer forsake their  
Maister

of the 5. chapt. to the Hebrues.

Maister Christe, he alone had the wordes of eternall lyfe, and they would not chaunge him for another. They beleued him, they knew him to be Christ the sonne of the lyving God, and there was no other sauour. But when they saw the swords and stauces, the Rulers offended, & people in an vprize, and the Crosse at hande: they courage fell downe, they forsooke him all and fled away. Peter was not a litle stout, as himselfe was perswaded: he would neuer forsake Christ, though he should dye for his name, and for proufe of his courage he drew his sworde, and stroke so veterously, that he had almost slaine one. He seemed to be at a point, and fully resolved, that he would not leaue his Maister, till the sword should deuide them. But alas, this boldnes was but a blasfe of wordes. When there was no remedy but Christ must be had to Caiphas, Peter began to faint and to drawe behinde. When the perill was more increased, & they began to crie *Crucifige*, Peter was more afraide, & began to sweare he knew him not. So great infirmitie is in mortall flesh: experience is the greatest warrant to knowe what it can beare. It is our bounden duety, and the Lord requireth it, that we should determine with our selues in all thinges, to approue our

C.ij.

selues



An exposition vpon part  
selues the witnesses of his Gospell in pati-  
ence, in afflictions, in necessities, in stripes,  
in tumultes, in labours, in watchings, in  
fastinges, in honour, in dishonour, in good re-  
port, in shame, in life, in death: and our co-  
fort is great, when we be persuaded of these  
thinges, that wee would contemne them.  
But howe violentlie the fleshe will fight a-  
gainst vs, we cannot well declare, tyll we  
haue made the triall.

We therfore deerely beloued, whome it  
hath pleased God to keepe in heauines tho-  
row many tēptations, we haue here a salve  
against the wounds of sorrow. Our afflictions  
do teach vs how farre we can obey the  
Lord. If in all grēfe of body I can say with  
patience: I haue helde my peace, O Lord,  
because thou hast done it, then I know that  
in all sorowes of flesh I haue glorified God,  
and my hart reioyceth. If my minde be full  
of anguyshe and sorrowe, so that all hope be  
faint within me, if I can saye yet vnto my  
soule, I will waite patientlie for the Lords  
leasure: then I know assuredlie God hath  
made me obedient, and he will heare my  
prayer. So that this experience ha. b. bred in  
me the hope that shall neuer be confounded.  
I may speake the words which the heauens  
shall seale vnto with euerlasting trueth.

Reis

of the 5. chapt to the Hebrues.

Neither fire no2 sword, no2 principalities,  
no2 powers, shall remoue me from the loue  
wherewith God hath loued me.

A sure token of this saluation I haue found  
in mine afflictions. When I traueiled in so-  
row both of the body and mind, I found the  
grace to say: O Lord do thy will. This is  
no smal cause why we should reioyce, when  
God doth make vs worthy to feele the try-  
all of our faith. So deely beloued, saint not  
in your mournings, but endure patientlie:  
you knowe not the happines of that which  
seemeth your miserie. Let this be the fyrst  
cause why we should be glad of temptati-  
ons. And to the end we may helpe our com-  
mō infirmities, let vs learne yet moze why  
it is good for vs to be brought lowe. A most  
notable commoditie the Apostle rehearseth  
where he writeth to the Romanes: Those  
whom God hath foreknowne, he hath al-  
so predestinate, to be made like vnto the i-  
mage of his sonne. Doe my deere brethren,  
these are the healthful counsels of the Lord  
toward vs, that we should be made like vnto  
his sonne Christ in many afflictions, that  
at the last we might be also lyke him, in e-  
ternall glorie. These are the riches of  
Gods vnsearchable wisdom. Death once  
raigned through sinne, and he hath found

C.ij,

a way



An exposition vpon part  
a way to ryse from it agayne into greater  
glozie . This victorie , because it was to  
great for Saint , or Angell to obtaine , he  
hath appointed it to be the worke of his on-  
ly begotten sonne, who made it perfect in a  
most excellent conquest. He hath taken vpon  
him our nature to make it strong , and in  
his owne personne he hath filled it with the  
fulnes of miseries, with all sorowes of flesh,  
with all anguyshe of minde, with persecuti-  
on, with death, with sinne, with hell, with  
condemnation , and from all these , by the  
mightie power of his Godhead he is risen  
againe in our flesh, ascended vp into glozie,  
and sitteth on the right hande of Maiestic,  
and of power, being a mightie sauour vnto  
euerie one that shall followe him. So that  
this is our glozie in all afflictions , we are  
fashioned by them into the similitude of  
Christ, and we are made like vnto him. So  
it pleased God, when he would bring many  
children into glozie, to consecrate the Prince  
of their saluatio through afflictions , and to  
make bothe him that sanctifieth , and those  
that are sanctified all one, that they that suf-  
fer with him, should also raigne with him,  
and they that dye with him, should also liue  
with him. So we, when we feele many trou-  
bles to rest vpon vs , we may say now we  
are

of the 5. chapt. to the Hebrues.

are like vnto Christe, especiallie when we  
feele y<sup>e</sup> greatest trouble, fullest of bitter sor-  
row, that is, the minde oppressed: it maketh  
vs especiallie like vnto him, that we may  
say with Paul: Now we supply in our flesh  
the remnant of the afflictions of Christ.

Let me looke into the whole course of my  
lyfe, & whatsoeuer pleaseth me best, health,  
honour, riches, fauour, authoritie, friend-  
ship, wife, childzen, in all these things I ca-  
not yet beholde the liuelie image of Christ.  
Affliction and trouble, a mind broken with  
remembraunce of sinne, a troubled spirite,  
these are y<sup>e</sup> beginnings of great reioycings:  
with the horrours of death, and a conscience  
burdened with y<sup>e</sup> wrath of God. Here light  
shineth out of darknes, and hope out of des-  
paire. As I thinke my selfe furthest of from  
the Lord, so in deede I am nearest vnto him;  
and when I thinke my selfe fullest of confu-  
sion, then the image of Christ is most liuely  
within me. The Lord may hide his face for  
a while, for a moment in his anger, as he  
did from Christ, but he must needs retorne  
vnto me with everlasting mercies, for the  
image of his sonne is cleare within me. A  
blessed sorow, and woe: full of happinesse,  
that fashonieth these dayes of my vanitie,  
into the similitude of the age of Christ, that



An exposition vpon part  
with him at y last I might raigne for euer.  
A precious countenaunce it is in the sight of  
God, that seemeth without beautie in y eyes  
of man, and an vnspeakeable treasure of ioy  
and gladnes engrauen in these vessels that  
are but earth and ashes. When Christ is the  
paterne, whose similitude we doe beare, who  
can be discouraged vnder the crosse: We are  
afflicted on euerie side, but not in such a  
straite that we are shut from hope. We are  
in pouertie, but not overcome of pouertie.  
We are persecuted, but not forsaken. We  
are cast downe, but we perishe not. We are  
troubled in all things, fightings without, &  
terrors within, but God that comforteth the  
abjects, he wil comfort vs. Vnto this he hath  
predestinate vs, that we should be like vnto  
his Sonne in all afflictions, and so be glori-  
fied with him in the daye of honour. Thus  
farre we haue heard two special causes, why  
we ought to reioyce in all temptations: the  
one, that so we learne true obedience: the  
other, that by them we be made lyke vnto  
Christ. Adde yet vnto these one third cause  
out of the Scripture, which when you shall  
haue learned, be bolde déerely beloued in all  
the fyre of the enimies. For behold, in the  
trueth of Iesus I dare be your warrant, the  
greater are your afflictions, the lyker you are  
vnto

of the 5. chapt. to the Hebrues.

unto Christe : yea, if it should happen you to fall downe into hell, Christe hath descended also, you should then be most like him in his agonies and bloody sweates.

The third cause at this time which I will touch is this. God sendeth vs sundry chastisements, and especiallie, that which is most greivous of all other, the anguish of spirite, and affliction of the soule : for this purpose that we should be warned in tyme howe to turne unto him, and be free from the plague when it cometh. For the iudgements of God that are daylie preached unto vs, they pearce deepe into the harts of the true believers, and the word that they heare, it worketh mightely in them, more sharpe in their eares then a two edged sworde, it entreth thorow them, even to the deviding a sunder of the soule and of the spirite, and of the ioyntes, & of the marrow, & examineth all the thoughts and the intents of the heart, so that it is impossible that any part of them should be hid, but they are all open unto iudgement and heare the voice of the Lord. When their sinne is reuiued in y<sup>e</sup> midst of they<sup>r</sup> bowels, their conscience hath no rest, they feele death working in their hearts, and hell is before them. They see sinne on they<sup>r</sup> right hand, and Satan on they<sup>r</sup> left, shame vnder they<sup>r</sup> fete,



An exposition vpon part  
 feste, and an angrie Iudge aboue them, the  
 world full of destruction without, & a worme  
 gnawing the heart within, the poore sinner  
 knoweth not what to do. To hide himselfe  
 it is impossible, and to appeare it is intol-  
 rable. Then he breaketh out into loud cry-  
 inges: O wretched man that I am, who  
 shall deliuer me fro the body of this deathe?  
 He giueth no rest vnto his eyes, nor sleepe  
 vnto his eye-liddes, vntill he finde him that  
 is able to saue him from this wrath. In his  
 bed by night he seeketh him whome his soule  
 loueth: in the streetes and open places hee  
 enquireth after him, and after many dayes  
 in which he cannot find him, Christ sheweth  
 himselfe at the last a perpetuall deliuerer, a  
 victorious Lion of y<sup>e</sup> tribe of Iuda, in whome  
 hee hath strong saluation. When hee hath  
 mourned, because of the plague that was be-  
 fore him, Christ will approach neere, & wipe  
 away the teares from his eyes. This the  
 Prophet Abacuck setteth forth in his owne  
 person: When I heard (sayth he) the word  
 of God, my belly trembled, my lips shoke at  
 the voice, rottennes entred into my bones,  
 and I trembled in my selfe, that I might  
 haue rest in the day of trouble.

Abac. 3. 16.

Euē so deere-ly beloued, it is with vs all.  
 The plagues of God, because they are pro-  
 nounced

of the 5. chapt. to the Hebrues.

nounced against iniquitie ; it maketh the  
chylde of God to feare and tremble , that so  
foreséeing the harme , he might prepare him  
helpe, and because of the destroyer, seeke with  
out wearines vnto the sauour . Though he  
hide himselfe at the first, the wounded spirit  
and troubled heart must needes finde him  
out. A great cause of vnspeakeable gladnes,  
though we seeme swallowed bp of pensiuē  
sorrow. We are full of griefe, but we are cha-  
stised of the Lord, because we should not be  
condemned with the world . We die with  
Christ, but because we should liue with him.  
Wee lament and weepe , but because that  
Christ might wipe away al teares from our  
eyes . We are deliuered vnto death for Je-  
sus sake, but because the life of Jesus should  
be made manifest in our flesh. We beare a-  
bout in our bodies the mortification of the  
Lorde Jesus , but because the lyfe of Jesus  
might be manifest also in our bodies . We  
haue anguish of spirit and vexation of mynd,  
such as hath not been frō the beginning, but  
for this cause, that when sodaine destruction  
shal come vpon the careles world, we might  
lyft vp our heads, and behold our redempti-  
on at hand. Let vs then be bold, and in pati-  
ence possesse our Soules . For these causes,  
we are now afflicted, that we might receiue  
mercie



An exposition vp on part  
mercie, and finde grace to helpe in the time  
of neede: And for this cause we tremble and  
are afrayde, that after many prayers and  
supplications, we might be delivered from  
the thinges which we haue feared. It follo-  
weth in the Apostle: And being consecrate,  
he was made the authour of saluation to all  
them that obey him.

In these wordes wee are taught what  
fruite and commodity we haue thow these  
bitter sufferinges of our saviour Christ, and  
also by what meanes wee are made parta-  
kers of it. The fruite of eternall saluation,  
the meanes to goe vnto it, is obedience. In  
the fyrst wee learne, that all promise and  
hope of life is in Christ alone. He hath a-  
lone the wordes of life, he is alone the bread  
of lyfe, the water of lyfe, the authour of lyfe,  
the worde of lyfe, the tree of lyfe, the onelie  
lyfe. He that beleueth in him, he hath euer-  
lasting life, and he that dwelleth not in him,  
shal see no life, but the wrath of God abideth  
on him. Take hold of Christ, and take hold  
of lyfe. Reach forth thine hand to any other  
thing, and thou reachest vnto vanitie, which  
cannot helpe. Look not for life, but where it  
dwelleth: in the fleshe of Christ alone there  
it resteth. Death hath raigned in all the  
world beside, and ledde euery creature into  
bon-

of the 5. chapt. to the Hebrues.

bondage . If thou looke vnto the heauens,  
there is but vexation and anguisthe : if thou  
looke vnto the earth, there is but darknesse &  
sorrow: if thou call vnto Abraham, he know-  
eth thee not : if thou crie vpon Angels, they  
cannot helpe the : if thou looke vnto thy  
wozkes, they are all vncleane : if thou trust  
in thy prayers, the Lord hath no pleasure in  
them : call for the helpe of all creatures, they  
are subiecte to vanitie, there is no lyfe but  
in Christ alone. The Elders, the Angelles,  
the Beastes, and all Creatures, they giue  
this honour vnto Christ : Saluation is of  
him that sitteth vpon the throne, and of the  
Lambe, & altogether they crie, Amen . And  
if all the Creatures which yet are excellent  
good, are not of power to giue any peece of  
this lyfe : then what shall we thinke of those  
people, enemies to God, & murderers of his  
Saints, which so long haue made vs beleue  
that they haue life in themselves: That they  
can forgine vs our sinnes for yeeres, etien as  
they will, many or few : that they can make  
sacrifices propiciatorie for vs : that they can  
purge vs by Purgatorie fyres : that they  
Pilgrimages, they Pardons, they bolues,  
they holie orders, and such other spirituall  
dronkennesses of theyr sicke braynes, that these  
be auailable to purchase lyfe . If they will  
not



An exposition vpon part  
not be reclaimed, let vs rest in the counsels  
of our God, and say with John: He that hur-  
teth, let him hurt styll, and he that is filthy,  
let him be filthy styll. It is enough for vs,  
that Christ is our lyfe, that our lyfe is hidde  
with Christ in God: when Christ which is  
our life shall appeare, then shall we also ap-  
peare with him in glorie.

Nowe whyle we are in the dayes of our  
Pilgrimage, the waye that we must walke  
vnto this lyfe in Christe, is to be obedient  
vnto his wyll. Whatsoeuer be the waye  
that he wyll shewe vs, and byd vs walke in  
it, let vs neyther decline to the right hand,  
nor to the left, but go forward in the same.  
Wee are not to looke into the world, howe  
our fathers before vs haue walked. Our ini-  
quities, and the iniquities of our fathers  
shall be bound together, if we be partakers  
of their euill doings. If we go after Baalims,  
which our fathers haue taught vs, we shall  
be fed with the wormewood which our fa-  
thers haue eaten. The gouernement of the  
Church, is vpon the shoulders of Christ. He  
giueth vs the lawes by which we liue, he ru-  
leth alone in the house of Jacob, his voice  
must be folloved. We may not now euerie  
one say we haue a vision, we haue a dreame:  
God hath spoken by his sonne, & charged all  
to

of the 5. chapt. to the Hebrues. :

to heare him. We may not boast our selues  
of Saint or Angell to hearken to new doc-  
trines, which we haue not learned, for God  
hath not put in subiection vnto Angels, these  
daies of the Gospel in which we are, but vn-  
to Christ, who is made y<sup>e</sup> head of his people,  
& all things are in subiection vnder his feet.  
So y<sup>e</sup> this is y<sup>e</sup> way we haue to walke: Christ  
is our Lord, let vs receyue his lawes: he is  
our Maister, let vs followe his rules: he is  
our Apostle, let vs heare his Gospell. Let vs  
obey in al things, and we shalbe establisshed.

This is the glory that God hath giuen vn-  
to his Sonne: he is our law-giuer, we haue  
no other. If we will leaue the stubbornnes of  
our owne hearts and obey him, as lyfe is in  
hym, so we shall surely liue. For the Lord  
hath not as great pleasure in burnt offer-  
ringes and Sacrifices, as when the voice of  
y<sup>e</sup> Lord is obeyed. It is an euerlasting truth,  
That to obey is better then sacrifice, and to  
hearken, is better then the fat of Rams. For  
to disobey is as the sinne of witchcraft, & to  
chaunge the law that is set befoze vs, this is  
wickednesse and Idolatrie. Let vs not be  
wise in our owne conceites, to frame God a  
Religion, such as we will. This is to drawe  
iniquitie with cordes of vanitie, and to pull  
sinne after vs as with cartropes. A iust reco-  
pence



An exposition vpon part  
pence of such weary labors, when God shall  
say vnto vs: who hath required these things  
at your hands? Let vs then follow so as we  
be called; and bring into captiuitie euerie  
thought of man, to the obedience of Christ.  
And the Lord our God for his Christs sake,  
giue vnto vs harts full of humilitie, that we  
maye thinke him wisest, and rest in his de-  
crees: that we be neuer spoyled through  
vaine Philosophie, and the Traditions of  
men, but hearken vnto him who is onelie  
wise, that at the last we may liue with him,  
who hath alone immortalitie, and shall fill  
vs with his glorie for euermore.

Which tymes the Lord God bring spee-  
delie vppon vs, and finish the dayes of sinne  
for his mercies sake, that we may enter in-  
to the heauens, whether Christ is gone be-  
fore vs, and raygne with him for euer,  
who is our onely Saviour. To whome with  
the Father and the holie Ghost, three  
personnes and one God, be all ho-  
nour and glorie, world  
without ende.

Amen.



